

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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Hermann and Spirit-Writing—A Baffled Conjurer.

G. B. STEBBINS.

Our newspapers give copious biographic notices of Alexander Hermann, the great slight-of-hand performer, who has just passed suddenly to the higher life. Not only his wonderful skill, but his genial and kindly personal qualities are fitly commended, and his attitude toward alleged spirit phenomena is spoken of. These he treated as tricks, akin to his own, but at last he was convinced against his will, and avoided all fair proposals to duplicate the alleged tricks, as the following extract from the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, will show. I give them because most of the persons they mention are men eminent and widely known—all I personally know as competent and reliable—Mrs. Simpson as a psychic of remarkable gift and of unquestioned integrity, and J. C. Bundy, then editor of the JOURNAL, as a man greatly respected in Chicago, and whose word was as good as the best in any financial pledge.

The reproduction of these editorials (condensed) is fit and timely, as follow :

HERMANN, THE PRESTIDIGITATEUR, AND MRS. R. C. SIMPSON, THE MEDIUM.

In January, 1881, while Hermann was filling an engagement at McVicker's Theatre, Chicago, the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL arranged an interview between this celebrated prestidigitateur and Mrs. Simpson, well known as a medium for independent slate-writing,—writing without human contact. Hermann, accompanied by his assistant, met Mrs. Simpson, Mr. McVicker and Prof. V. B. Denslow being present as witnesses; Hermann having previously confidently assured all present that no writing would occur. Mrs. Simpson's own slate was first used, after being duly cleaned, examined, and pronounced satisfactory by Hermann. Under Hermann's own conditions, writing appeared on the slate. "Are you satisfied?" inquired Professor Denslow, "that no living human person could have been in any contact with the pencil when it did the writing?" "Certainly I am," said Hermann. "How could any person get between the slate and the table?" Hermann's own double slate was then used with equally decided and satisfactory results. A full account of this important experiment appears in the RELIGIO-PHILOSOPHICAL JOURNAL of January 15, 1881.

In January, 1883, Rev. M. J. Savage, then Pastor of The Church of the Unity, Boston, had an interview in that city with Hermann, at which the latter reiterated his assertion, that he had offered \$500 to mediums for a sitting, but could not get one, and that the phenomena were all

tricks. Whereupon the RELIGIO-PHILOSOPHICAL JOURNAL, in its issue for February 17, 1883, challenged Hermann to produce the evidence that he ever offered any medium \$500 for a sitting. The evidence has never been offered. In the same issue of the JOURNAL its Editor made two propositions as follows :

A TWO THOUSAND DOLLAR PROPOSITION.

The Editor of the RELIGIO-PHILOSOPHICAL JOURNAL will pay to Hermann, the prestidigitateur, the sum of \$1,000 for his services as operator and to Minot J. Savage \$1,000 in trust, for distribution by him among indigent Unitarian ministers at his discretion; upon the following terms and conditions: Said Hermann is to duplicate by sleight-of-hand the slate writing manifestations which took place at his interview with Mrs. Simpson, above referred to; having done so he is to explain the trick to the witnesses and show how it is done. All this to be done within ninety days and in the City of Chicago, with Mr. J. H. McVicker, Prof. V. B. Denslow, Mrs. R. C. Simpson and Rev. M. J. Savage as witnesses. The time, place and all details for the trial to be arranged by Rev. M. J. Savage and Mr. J. H. McVicker. The maker of this proposition refers Hermann to Mr. J. H. McVicker for proof of his responsibility. Rev. Savage is referred to B. F. Underwood, Assistant Editor of the Index, for the same purpose.

A FIVE THOUSAND DOLLAR PROPOSAL.

Was also made, that Hermann should come to Chicago and produce, by slight-of-hand a similar phenomena to the one described, under the same conditions, with the Editor of the JOURNAL, in the presence of Prof. H. D. Garrison, Rev. H. W. Thomas, J. H. McVicker and such other witnesses as Hermann may select. The Editor will pay at once to said Hermann \$5,000; the trial to be made within 60 days. Notice to be given in the JOURNAL of the acceptance of one or both proposals on or before Feb. 27th, whereupon the necessary papers will be drawn.

A few days after these proposals were made Hermann was in Chicago, but declined them. Comment is unnecessary.

On March 9th, 1883, Rev. M. J. Savage, at his own request, and in company with Sanford B. Perry and the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, had a sitting with Mrs. Simpson. Mr. Savage took his own slates, cleaned them, placed two bits of pencil, each about the size of a pea, upon one, placed the other over it, sewed the frames together on two sides, then tied a string around them—all this without the slates having been touched by any other person than himself.

A goblet two-thirds full of water was then placed upon these slates. The medium then placed the slates upon her extended right hand, raised the table cover with the left and passed her right, on which rested the slates and goblet, under the table, dropped the table cover, at the same instant placing her left hand upon her head. Under these conditions writing was produced on the slates. Mr. Savage saw a "proof" of the account before its publication in the JOURNAL of March 24th, and certified that it was "more than true. * * A careful under-statement of the facts." The JOURNAL then added:

If any amateur or professional "exposer" or any conjurer will produce like results, by trickery, under the same conditions and in the presence of the same witnesses, and show those witnesses the trick, the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL will pay to the said operator \$1,000 and publish in his paper a full account of the affair.

No "exposer" ever appeared to earn the money.

Mr. Bundy made these proposals, the only like offers he ever made, in order to bring a conjurer of world-wide fame, then in Chicago, to a fair test. Hermann dare not meet the trial. He saw as have other great conjurers, that these manifestations led into depths that no tricks could fathom. It would have been to his credit had he frankly and publicly said, as did the renowned French magician Robert Houchin in 1878, that what he had seen of clairvoyance was "wholly beyond the resources of his art to explain."

Or, as did Bellachin the Berlin court conjurer in 1877, after witnessing phenomena in the presence of Henry Slade and publishing a statement that "any explanation of them as by prestidigitative art is absolutely impossible."

But Hermann juggled with words, saying in private, "I am convinced," and in public, "It is all a trick."

Conjurer, or clergyman, or materialist; whoever tries to show these manifestations are all tricks, will be lost in a borderland of folly and fog, but will soon strike a solid wall of facts and be flung back bruised and dazed. Whoever tries to solve them by any theory save the Spiritualistic will fare no better.

They are signs pointing to a divine philosophy which recognizes man as a spiritual being, shows the relations of the life within and the life beyond, satisfies intuition and reason, verifies that voice within which says, "Thou shalt never die," brings balm to wounded hearts, gives light from the spirit world to quicken the light within, and is at one with pure religion.

In due time, fitly winnowed and purified, this Spiritual philosophy will conquer and uplift the world.

Meanwhile all jugglers, great and small, whether with cups and balls, or with worn out dogmas, or materialistic notions about matter and force but no guiding mind and no life for man when his earthly body dies, may well take warning from Hermann's baffled confusion.

OBJECTIONS TO ORGANIZATION.

Although comparatively a novice in the ranks of Spiritualism, my attention has been repeatedly called to its status in general. If an intelligent person, who has been trained in other lines of thought, becomes interested in this he is very apt to ask its standing in the community and but little investigation will reveal the answer. He soon discovers that it is an uncertain quantity and its standing problematical. If an orthodox churchman hears of his change of mind and seeks to dissuade him from becoming identified with the cause, he will say the Spiritualists have no benevolent institutions, no schools, no organizations; and it is true, the result of their work in the world is imperceptible to the casual observer, while any one with half an eye can readily perceive the educational, charitable and benevolent institutions maintained by the various Christian churches. And, while such statements are in a measure misleading, many do not discover that fact at the time.

When I first became interested in the Spiritualist press my attention was drawn to the subject of organization, but I did not read very long before discovering that some of those most prominently known as Spiritualists are, if not open enemies of organization at least indifferent, while some are adverse thereto. And why? Looking over the field as it presents itself to my view and noting some of the possibilities within the grasp of a well organized progressive spiritual people, my heart has saddened at the indifference of those who might be helpers. I have carefully read everything said against organization that has appeared in the papers and not a single argument have I encountered which will bear a close scrutiny in the light of reason. In fact, the strongest of these arguments appeal to but one characteristic of human nature—selfishness—and that single consideration is enough to condemn them forever.

One well-known writer says "it is impossible to organize spirit" and such nonsense as this seems to find acceptance with those who do not give the subject serious consideration. I call it nonsense, for it is virtually an appeal to ignorance and to an informed enlightened mind is sheer nonsense. No one proposes such a thing as the organization of spirit, but the proposition has been and is to organize the people who have been enlightened by the spiritual philosophy and by means of this organization bring to bear at certain objective points the combined influence of many. On this line, as I understand it, the National Association has been formed and now exists. The fact that I belong to a Spiritualist organization does not destroy my individuality in the least, nor am I thereby shorn of my liberty in any direction. As an individual I may be known to but a very few and the sphere of my usefulness and activity consequently limited, but on becoming a member of the National Organization my influence is united with that of thousands of others and goes out in helpful ways throughout all the land and thus I may be enabled to make it felt in a good cause over a vast extent of territory where it would be impossible for me to go personally.

☞ Some men carry their hearts in their heads; very many carry their heads in their hearts.—Hare.

But if I have personal ambitions I possibly might hesitate to enter an association of this character because my work through it must be of an impersonal nature. I do not condemn those who differ from me in this and do not believe in the organization of Spiritualists, but their position seems to me to be utterly untenable in the light of the new dispensation.

On page 98 of the JOURNAL R. W. Savage tells what is demanded of Spiritualists, and says: "Its benevolent work is not of such a character as to call for the profound respect of the world." I do not know that Spiritualists, as a class, care for the "profound respect of the world," but it stands to reason if they were properly organized, respect and justice might be easily compelled, because then it would be possible to give due attention to benevolent work. He further says: "It has a spirit of generosity, no doubt, but it is not made manifest." For one, I do not see how it can be made manifest except through the medium of an organization.

It is often easy to criticise and point out mistakes, but difficult to suggest better methods. To my mind it seems clear that the most vital problems which confront Spiritualism to-day can be solved only by organization. But it is not to be supposed that in one or a half dozen years a work can be done which will remove all the bad effects of nearly half a century's mistakes and neglect of duty.

To my mind Spiritualism is synonymous with truth, and truth alone can fully satisfy the demands of one's soul. To it I find myself largely a debtor, and for it have only the warmest love.

Salem, Ore.

WALTER P. WILLIAMS.

WHAT WE KNOW ABOUT THE OTHER LIFE.

In the JOURNAL of Feb. 13th, Dr. Babbitt criticised my article in the issue of Jan. 2, entitled, "Why do we Know so Little of the Other Life?" To which question my answer was, "For the reason that it is impossible that we know so very much about things wholly beyond the range of our experience." It seemed to me then, and notwithstanding Dr. Babbitt's comments, it still seems to me to be the true answer to the question I propounded. I tried to show that men, in or out of the body, could only communicate with each other on the plane of their development, intellectual and spiritual, and I cannot see now that Dr. Babbitt has seriously assailed my position. He says: "We do not reason in this way about earthly things, and should not about Spiritual things. Rome and Constantinople may be beyond the range of our direct experience, but we know that they exist for all that, and we know their main characteristics." True—and for the reason that it has always been asserted and known, and never once has it been denied, that those cities existed; and we "know their main characteristics" for the reason that we have seen earthly cities, and know much about how they are constructed, and of the material of which they are made, but of structures made without hands, eternally in the heavens, it is quite otherwise. Or at any rate it is so with us

common mortals, made of common clay, as most of us are, and it was of this sort of people which I wrote. I have never assumed to speak for prophets and seers, like Jesus and Davis, and perhaps Dr. Babbitt. Paul, when he returned from the third heaven, and said that he had seen things which were impossible to communicate, should have excepted, perhaps, this class of persons. I have never denied that such men can communicate with each other clearly and exactly respecting the other life; but if a man cannot communicate, or so translate himself that I can understand him, he can be little or nothing to me, and this must be so with others.

As I understand Dr. Babbitt in his late article, he is about to publish a book in which he proposes to tell us all about heaven; even to give us "the form and location of the spirit realms." But I have not the slightest idea that he has any message for me, or for the masses of mankind. The following is what he says of himself and his book: "For 28 years I have dwelt near the open window of heaven, and I have also aimed at earthly science, so as not to run wildly into the ideal. My vision has been opened so that I can see the glories of the diviner life. My immense longing for the immortal habitations has led me to ask thousands upon thousands of questions, and to prevent my running into errors, my hands have been converted into a telegraph, so as to signify all the more correctly when I was right and when wrong. I have thus been enabled to understand the very form and location of the spirit realms, and the periods of time required for progressing through them. These forms I have had engraved and placed in the new edition of a book called 'Religion,' which is about to be issued."

No, I have never undertaken to speak for Dr. Babbitt, nor for any one like him. If Dr. Babbitt should ever convince me that he had knowledge which I did not possess, it would have to be by some other method than by showing me how his hand had moved thus and so, in answer to questions, mental or otherwise. The questions would immediately arise in my mind, and I think in most of others, "Are you quite sure that you did not unconsciously move your own hand? And if you are, what did you know respecting the intelligence or character for truth-telling of the one who did?" The movement of a man's hand could never satisfy me of "the very form and location of the spirit realms," much less of "the periods of time required to progress through them."

I cannot conceive that one who can settle questions in this way, can possibly possess valuable knowledge which he may be able to impart to the world. If I grant that Dr. Babbitt knows all he claims to know, the fact remains that it is impossible for him to reveal himself to mankind; and for the reason that I gave in my article, which Dr. Babbitt has criticised, i. e., "We can communicate only on the plane of our experience or development, mental and spiritual." Jesus and Paul and Swedenborg and Davis and Dr. Babbitt, had they been contemporaries, may have been able to communicate with and understand each other *exactly* all about heaven and spirit life. But I still believe

that all common mortals will have to stay outside and wait until they are called up higher.

Dr. Babbitt says: "Mr. Belden seems to think that the communication with spirit life is contrary to nature, and he quotes Emerson's expression, in which he says: 'No one has ever yet achieved the slightest success in opposing nature.'" And then he goes on and delivers a lecture respecting the harmony and unity of nature in refutation of my supposition as given by himself. All of which was unnecessary, so far as I am concerned, for I have never written a word which could be fairly construed into my saying, "the spiritual phenomena is unnatural." On the contrary I published not long ago an article in the JOURNAL entitled: "A Fact is a Divine Revelation," in which I endeavored to show that there were no isolated facts, but that all facts were unitarian, related from lowest to highest. How Dr. Babbitt fell into the error he did, respecting my position, I cannot understand, though I do not for a moment believe that he intended to misrepresent me. But he should read my article more carefully. If I had not the utmost faith in the unity of nature I should never have been a Spiritualist, for my idea is that facts have to be interpreted or explained, and seeing no way to explain facts which have come to me except by the spiritual hypothesis, I am a Spiritualist.

D. D. BELDEN.

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(This reply will end the controversy for the present.—ED.)

OUR POSSIBILITIES.

The possibilities of man, lying latent within him, are untold, and man has never comprehended his inheritance. This inheritance is a mine of golden ore, the only alloy being our finite understanding of our true capabilities. How shall we use this ability which is ours if we close the avenues of knowledge to it by submitting to the understanding of man rather than seeking to learn from the Spirit? We cannot because we close the avenues by which the Infinite Spirit can inflow, and this influx brings us knowledge, which is true power, if we open our minds to a perception of the true divine relation of things.

Such knowledge as this is not to be obtained from the study of books; it is a gift of the Spirit. It is not the teaching of the intellect; it is the voice of intuition, which wells up from the inmost depths of the soul, and tells us how blind we are when we do not discover the finger-marks of the Infinite in all creation, for intuition begins where worldly knowledge leaves off, and it is only as we let loose from the objective and tangible things of sense and come to realize the solidity of substance, of the intangible, that man begins to discern his possibilities. These possibilities are the gift of the Infinite Spirit, and teach us that man's life is not a little span of days allotted to him here, but that he stands in the great ocean of eternity, and is a member of the whole body of humanity. To him the choice is given as to whom he will serve, whether it shall be the finite understanding which limits growth in knowledge, or the Infinite, whence

cometh all knowledge, according to the height and measure of man's aspiration.

Man is, relatively, a positive, occupying the positive pole of the battery or electric series of all created, because he is an epitome of the Universe, with dominion given to him over all things in this planet earth, thus having placed within his power the possibility of eliminating all that is not in direct harmony with the law of the Infinite, and co-operating in the consummation of all divine law.

As man grows into an understanding of his divine relationship with the Father, and the power invested in him, he comes into a knowledge which gives him faith; and faith can only be approximated intuitively when it rests upon an understanding of the deep things of our nature, and thereby we realize the possession of power over the unseen forces as well as the visible forces in our universe. The knowledge of this inheritance, combined with faith in its power, directed in harmony with all divine law, brings us into the harmonious vibration of the laws of the Universe, which are divine, and induces the state of at-onement, or Christ-mind. This harmonious vibration is peace—rest. Rest is power, and power over ourselves gives us power over all life subordinate to our life; not the power of usurpation, but the power of love to eliminate, purify and uplift. In the exercise of this power, in divine co-operation, realizing our possibilities, we enter into that soul-communication with the vibratory harmony of the Universe, which is the physical force that acts upon the thought of humanity, aspiring to live according to their highest ideal of life in communion and union with All-Good.

If man has such possibilities in him, it may naturally be asked, How is it that he so often portrays so much weakness in himself and in his recognition of this power? It is because he is ignorant of the grandeur and power of his true birthright. He has been educated in false beliefs, he has been taught to implore for goodness, strength and divinity of purpose, instead of affirming with a fullness of gratitude that these gifts were already bestowed by an all-loving Infinite Father, the perfect principle of all good, and placing himself in the attitude of receptivity by being positive against all thoughts of inability to work out the good, and negative to the influx of the Divine, which is love.

The I, the me, myself, is no destructible essence, but contains within its germ, possibilities so great that with our finite sense we cannot contemplate them. Being born from above, in the spiritual, we have power when we enter into this inner-self to eliminate and enlighten that part of our physical being which is evolved from the earth, and thus make apparent on our bodies that harmony which comes from the higher and wiser part of our nature. The love of the temporal self alone brings discord, and this discord closes the avenues of our possibilities to overcome, and leaves us in that negative condition by which we are overcome.

The soul is dual in its nature, but we must ever acknowledge our relationship to the breath of the Divine which places within our reach the possibilities to subjugate, eliminate, and enlighten our

lower or physical self. Enter into thy closet (thy spiritual soul), and there shut the door on all physical or worldly thought, and gather from the heavenly influx strength and wisdom to overcome in love all contending thoughts, emotions, and feelings which war against spiritual enlightenment, and peace and rest will be thy lot, for thy temple will be brought into harmony with the Divine, and thy thoughts will be fed with the heavenly manna, and thou wilt be ministered unto according to thy aspirations and faith to receive, whereby all things will be dressed in a new garb of peace, bringing cessation from suffering and disappointment. Involvement and evolution will be united, and the marriage of the lamb be within thine own household.

FRANCES J. MILLER.

LIFE AND LOVE.

Life and love—love and life. The two seem to come so closely together that they blend in one harmonious whole. Without life there would be no love and without love there can be no life. Simply a miserable cheerless and oftentimes unendurable existence and that is far from being life, in its truest, broadest sense.

Love is as necessary to promote the growth of the soul as the warm, life-giving rays of the sunlight is necessary to unfold in their full beauty the blossoms and flowers, which gladden the eye; and the life that is devoid of love is in the same starved, dwarfed condition that the delicate plant would be, were it consigned to the dark cellar, where the sunlight could never shine upon it. It is pitiful to know how many human beings pass day after day and year after year without ever having their souls warmed or cheered by the all-powerful influence of love, brought to bear upon them.

Love is one of the most important factors that go to build up the human life, and when I speak of love, please understand exactly what I mean. I do not refer to the passionless emotion that finds its level and its highest enjoyment on the animal plane, and which has been so falsely called love. I mean the pure, deep, abiding love that is implanted within every human soul and which comes from God and is a part of God. The love that is born of tender compassion and sympathy—the love that never fails to bring comfort and consolation to the stricken heart in times of trouble and distress—the love that forgets self and only seeks to bring about a better and happier condition of the human race. This is the love that will uplift humanity and make of people that which God and nature intended them to be—pure noble men and women, joined by the ties of the purest emotions which the human heart is capable of knowing—that of brotherly and sisterly love. This is the love that makes life what it should be, and without it you do not live, you simply exist.

Life is one of the greatest mysteries that scientist or philosopher ever tried to fathom. Its wonderful workings are beyond the reach of human ken, but as we know we do live, let us have the satisfaction of knowing we live aright. This is a question that must be settled by each one.

That small voice within, yet which sometimes speaks so loudly that we imagine the whole world can hear and which we call conscience, will tell us whether we are doing right or wrong, if we will but listen to it. We need ask no one within our own souls; we know. Then let us ever keep before us a perfect ideal of true manhood and womanhood, and let it be our aim in life to be as near like that ideal as possible. And give out the pure love that is so needed, and as we give so will be given to us the love that will brighten and bless our lives for all time.

MRS. IRENE GAY.

Flint, Mich.

SUNFLOWERS FROM KANSAS.

When people cast suspicious glances at you, keep a brave heart and look pleasant.

Life is not made up by living regrets. A harbored regret will destroy as much good as an evil thought.

When you are surrounded by all the machinations and outrages of this mundane sphere, turn your imagination loose and it will carry you far away from it all; then you will revel in all the beauties of the world and be as truly happy as if it were real. Afterward, with renewed force, return to your foes and *overcome*. But when you turn your imagination loose, be sure and don't let it run away with you.

A. B. B.

SUN WORSHIP.

The worship of the sun is now regarded as a relic of heathenism; yet it was the external expression of a grand truth. When mankind were in the childish stage of progress, they intuitively perceived truths which are now lost to the believers in creedal religions. Sunday—the day sacred to the worship of the sun; the symbol of the seventh cycle or Golden (Sun) Age of the world—is a "heathen's" day which "Christians" have adopted. They have also adopted the pagan Sun worship, but they have changed it to the "Son of God."

Now the sun worshipers had truer conceptions of the origin of Divine Power than have the popular religious systems of our day. They realized that all things in nature have correspondences in the spiritual. They saw that the sun was the most potent power in Nature to impart health, to stimulate the growth of the beautiful, and to evolve that which gives joy, nourishes, clothes and shelters man. They worshipped the sun as a symbol of the Celestial Sun (the Divine soul within each living being), from whence comes spiritual health, nourishment, beauty, growth and permanent happiness. They intuitively perceived the thought that the highest spiritual power was itself an essence and formless, and was above all forms, for it evolved them.

LUCY A. MALLORY.

CURIOSITY OF LANGUAGE.

A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper runs while the sleeper sleeps.

Therefore, while the sleeper sleeps in the sleeper, the sleeper carries the sleeper over the sleeper under the sleeper until the sleeper which carries the sleeper jumps the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper on the sleeper, and there is no longer any sleeper sleeping in the sleeper on the sleeper.—*Exch.*

Wanderings of a Soul in the First Sphere.

The first thing I noticed on going through a barren country, with nothing to see but small one-story shanties, was the loneliness of the place. I felt so dreary, so utterly forsaken. I cannot describe the lonely feeling I had. I saw many people whom I had known and they talked about money, business and pleasure just as if they were on earth. They did not notice me. I felt hungry and cold. My clothes were all rags, my feet were sore and I was very tired.

I came to a small house, where I found a woman I knew, but she did not recognize me. I saw 3 or 4 beds in the attic, and I heard her say that she had to have them ready when her children visited her. I heard people talk about cooking, but did not see anything to eat; but still I felt hungry and tired. Some one spoke about my parents; they did not know where they were, and so I kept on going. I felt so thirsty, but there was no water, not a river or sea, nothing to do but to go on, looking for rest. Getting weary and heartsick, I commenced to cry and I was in the body again.

Friends, try not to get there. What is the hell pictured in the Bible to that dreary place, called "The First Sphere?" Lead good lives; be truthful; be charitable; be brotherly. I have been allowed to visit that place, while in the body, and I do not think that I was there more than a few minutes, counted by our time, but they were as years to my soul, and I pray you to live so that when you pass out of this body, you may at once pass on to a higher sphere. MRS. M. HAHN.

LAKE HELEN CAMP.

Southern Cassadaga Camp is beautifully located on the shore of Lake Colby, which forms one of the beautiful little chain of lakes called "Lake Helen." The ground around is generously sheltered with pines whose aroma constantly fills the atmosphere with fragrant perfume. The lay of the land is very pretty, its little hillsides, slopes and valleys present an ever-changing view of the scene.

Judging from the hearty good will which the workers have shown, it promises to be a great center of spiritual force which will be an oasis, where angels will be the guests to bring cheering thoughts to many while passing the dreary desert of life. The auditorium is large and comfortably seated, and was very prettily decorated for the opening services.

The president, Mr. Geo. J. Colby, being called upon to give the opening address, Mr. C. F. Parcell, secretary, filled the chair. Mr. Colby was

controlled by Seneca, who gave a fine practical address, filled with home-thrust truths, in his quaint and individual way; producing mirth and tears alternately among the appreciative audience.

In the afternoon the platform was occupied by Mrs. C. Fanny Allen, whom all who know her best love her most, not only for the grand truths she utters but also for the great love to humanity and fidelity in her life to her teachings. She was followed by Mrs. Concannon who gave some remarkable clear-cut tests in her inimitable way.

In the evening the cottage owned by Miss E. Keenan and occupied by Mrs. Dr. F. J. Miller who is teaching the science of spiritual health and healing, was dedicated to spiritual work, and named the Bradford Cottage, Penn. Mrs. Concannon gave the dedicatory service, some mediums on the ground assisted, among whom was Mrs. Carrie Twing, whose large heart beams forth in her happy face and it is always a pleasure to hear her. She spoke with fervor of the good which might accrue to humanity if each individual felt the progress of this new camp-ground rested upon themselves. Mrs. C. F. Allen made a few remarks and a poem suitable to the occasion, which lifted hearts to feel the grand work to be accomplished. Mr. A. Campbell gave some tests so clear which if there were any skeptics in the audience must have been compelled to acknowledge there is something in Spiritualism.

Mrs. Emma J. Huff, the Cor. Sec., whose heart and soul work, for the prosperity of the camp, has been almost gigantic, made a few appropriate remarks and Mr. Colby's control Seneca spoke of the work to be accomplished. The meeting was then closed with a little attention to the outer man, Dr. Miller donating chocolate and cake, the proceeds of the meeting went towards helping to defray the debt on the Auditorium. The music was under the direction of Mr. Morrow and did much as music always does toward making the work of the helpers harmonious. Altogether it was a pleasant day. Cordiality and brotherly feeling beamed from every countenance.

Before closing this brief review I must not omit to mention a great undertaking for humanity by Mr. Webster and family on his own grounds adjoining the camp-ground which is to be called "A Healthful Rest Sanitarium." It has long been planned and discussed by both spirits and mortals. Much of the plans and specifications have come through the mediumship of Mrs. Concannon.

The dedication of the grounds and the ceremony of laying brick for the corner pier of the foundation of a three-story building, took place on Feb. 12th, Abraham Lincoln's birthday. About forty people, representing many states in the Union, took part in the ceremony, laying over 75 bricks named for their friends and themselves. This is to be a non-sectarian institution, the revenue from which is intended to be used in establishing an improved educational center which shall include everything from the kindergarten to a medical college. When completed it will be under the direction of Mr. Webster's son, Dr. Bert Webster and a corps of helpers.

M.
Lake Helen, Florida.

PHILOSOPHICAL JOURNAL

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THOMAS G. NEWMAN,
EDITOR.

Assisted by an Able Corps of Special Contributors.

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No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by name and address of the writer—not necessarily for publication, but as a guaranty of faith.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

MARCH 6, 1897.

Psychology as a Science.

Science sometimes travels slowly, but when it is ready to adopt any discovery, it can no longer be frowned down by the unthinking or prejudiced. As a forward step in this direction, we notice in the present season's announcements, that Prof. Edward B. Titchener, M. A., Ph. D., (Leipzig), professor of psychology in the Cornell University, has in preparation a work entitled "A Primer of Psychology."

The volume is intended as a first book in psychology. It will, therefore, seek to accomplish the two main ends of a scientific primer of the subject: to outline, with as little of technical detail as is compatible with accuracy of statement, the methods and most important results of modern psychology, and to furnish the reader with references for further study. It will be written with direct regard to the courses of psychological instruction offered in normal schools and high schools, but will at the same time be made sufficiently comprehensive to give the general student a fair idea of the present status of psychology in its various branches.

Appeal to the Departed.

La Lumiere has a strong appeal by a lady to the "souls of our dear departed." "Tell us," she says, "oh, beloved dead, that you do not forget us; that you are protecting us in the dangers of this life; that you are not unhappy; that you are at peace; that in the 'beyond' there is a world of duties in the exact knowledge of the solidarities between the incarnated and exarnated spirits; that you are laborers of the Great Spirit, the helpers of the angels, the combatants for justice and truth, and together by our union of effort we shall be useful to the oppressed, to the ignorant, to the despairing, suffering, in the anguish which becomes madness, in the wasting away, which is real death."

She has in the same number a special notice of her book, "Letters from the Spirit Salem-Hermes," a book which is intended as a sort of manual of what she calls "The New Spiritualism." The feminine principle has full recognition in this work, evidently as it did in that of Lady Caithness.

Victor Hugo on Immortality.

The celebrated Victor Hugo in a speech which he made at a banquet given in Paris in his honor a short time before his transit from this phase of life to another, is so beautiful, expressive and true on the inherent proof of immortality that no apology is made for quoting it, as we feel sure it will be appreciated. He said:

I feel in myself the future life. I am like a forest that has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising towards the skies. The sunshine is over my head, the earth gives me the generous sap, but heaven lights me with the reflection of unknown worlds. You say, that the soul is nothing but the resultant of bodily powers. Why then is my soul luminous when my bodily powers begin to fail? Winter is on my head, eternal spring is in my breast. The nearer I approach the end I hear around me the immortal symphonies of the worlds which unite me. It is marvelous, yet simple. It is a fairy tale and it is history.

For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, ode, satire, song. I have tried all, but I have not told a thousandth part that is in me. When I go down to the grave, I can say like so many others, I have finished my days work but I cannot say I have finished my life. The tomb is not a blind alley, it is a thoroughfare, it closes in the twilight to open in the dawn. My work is only a beginning, is hardly

above its foundations. I would be glad to see it mounting, and mounting forever. The thirst for the Infinite proves Infinity.

Is Evil a Lesser Good?

With an eye on Christian Scientists, Mental Scientists and others who contend that "evil is a lesser good," J. O. Barrett, of Minnesota, remarks as follows:

These new doctors of divinity have their rights of opinion, but does their opinion change the fact that evil is as positive a condition or moral quality as goodness? Was Nero's fiddling while the Christian martyrs were burning a lesser good? Was the general massacre of the Huguenots in France a lesser good? Was the Reign of Terror in Paris a lesser good? Was the hanging of the Quakers by the pious Puritans a lesser good? Was the assassination of Abraham Lincoln a lesser good? Are the murderous raids of the Turks upon the defenseless men, women and children of Armenia a lesser good? Is the Spanish butchery of the Cuban patriots a lesser good? Personal and social robbery, prostitution, inebriety, tyranny, bloody savagery, and the miseries thus endured and entailed upon us—is it all a lesser good?

I cannot help the conviction—and do not want to—that "vice is a monster," a reality, a positive fact; and that it is our business not to call it pretty names, a "lesser good"—but an absolute evil.

Clairvoyant Gifts.

Rev. Dr. Parker of London, once spoken of in strong terms as the possible successor of Henry Ward Beecher in the Plymouth Church pulpit, related in a recent discourse several stories of clairvoyant gifts and their exercise, and then commented on them. He said:

There are those who tell us that such things are optical illusions, or momentary hallucinations. If we like to commit ourselves to these polysyllables, so be it; but is it not a grander thing to commit one's self to another possibility, a quite higher range of thought? Who are the fools—they who commit themselves to the doctrine of continual hallucination, and thus make themselves little better than maniacs, or the men who say there are more things in heaven and earth than have been dreamed of in any philosophy? I prefer to number myself, if they will allow me, with the latter company. It is nobler in reason and finer in temper. It is more poetic and ideal in the whole cast of its being and thought. . . . Who are the fools, now, the fanatics or the men who say this universe is bigger than we thought it was, and that there are avenues all through its spaces along which there pass messengers from heaven, visitors from eternity?

Hell Fire.—The revivalist, Dr. Munhall, denounced Dr. Wendte, the Unitarian clergyman of Oakland, Cal., because the latter refused to endorse "the material-endless-hell" effusions of the revivalist. He said that Dr. Wendte was not a Christian pastor and his church was not a place of worship, but was merely a clubhouse. Dr. Wendte replied:

I regret to see that the revivalist, Dr. Munhall, is very angry. This is not the temper in which to commend the gospel of a loving Christ to his hearers, nor is it favorable to the "sober mind" in which religious differences should be discussed.

The doctrine of a local, material and endless hell is so abhorrent to the reason and conscience of enlightened man, so foreign to the general spirit of Christ's teachings and so blasphemous the loving Fatherhood of God that I do not wonder Dr. Munhall hastens to disavow all personal responsibility for it and throws it upon certain passages in the Bible.

But those revivalist demagogues can find no better weapons of defense than *abuse* for all those who refuse to endorse the old dogmas—long since repudiated by men who allow themselves to think and reason concerning religious tenets and fallacies.

A thought wave is asked for, to be sent by all patriots on March 27, "All-Souls Communion Day," from noon to 1 p. m., and also on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that to-day millions may be employed and suffering and want may be known no more. Will all papers please copy this item?

Mrs. Kate Hoskins, 136 Oak street, San Francisco, is an excellent inspirational speaker, medium and healer, and should be kept busy in the field, as a missionary of the philosophy and phenomena of Spiritualism. Her daughter, Miss Meda Hoskins, is also a strong healer and good test medium.

Captain J. H. Jenson, a very intelligent Spiritualist residing at 622 Chestnut street, Oakland, Cal., was buried on Sunday, Feb. 21st. He was 65 years old and leaves a wife and one child to mourn his loss. The funeral services, in the undertaking rooms of McMannus & Co., cor. 7th and Castro streets, were attended by a company of sympathizing friends. Dr. Wm. P. Haworth conducted the services, impressing upon those present that this was what was meant by the text, "Marvel not that I say unto you, Ye must be born again."

Across the Bay, in Oakland.

There is considerable interest manifested in Spiritualism in this "Brooklyn of the Pacific Coast," the "City of Churches" of California, notwithstanding the fact that it is so abundantly blessed with churches, and though the Rev. Mr. Munhall has been holding meetings here for some time, going into "the highways and byways," cards announcing his meetings being thrust under one's nose at every corner and under one's door, as the interest continues unabated.

The marvelous things done by the "visitors from over the border" are the main topic of conversation in many households where hitherto the subject of Spiritualism had been "tabooed," and it is an open secret that some families, seeing the brighter light that the angel visitors bring, and perceiving the grander truths they teach, have "left the church and gone over to Spiritualism," believing it to be what the Apostles preached—as it is. There is much solemn wagging of heads among the "select," and many are the words of warning spoken to the new recruits to the Army of Freedom and Truth; but let one of these erstwhile church-members try to tell one of these who are so anxious as to his eternal welfare of the coming back of the dear ones from the "land of the dead," of the wondrous things he has seen and the numerous proofs of identity given, and the man of the church turns impatiently away, declaring it is all a delusion—the work of that most useful (to the churches) gentleman who is said to wear horns and a spear-tipped tail, and who generally carries a pitchfork—Mr. Satan, or as he is commonly called, the Devil. The more they talk against and try to pray it out of existence the more recruits does Spiritualism claim—so they might as well talk and pray, as they cannot do the works which would identify them as real followers of him whom they claim as a Savior.

The First Christian Spiritualists' Society are holding quite interesting meetings in Loring Hall, at 14th and Clay streets, which are presided over by their energetic Vice-President, Alonzo Coons—a man ever ready to defend the Cause and give convincing reasons for the faith that is in him.

Last Sunday afternoon, that indefatigable Lyceum worker, W. T. Jones, of San Francisco, addressed the above mentioned society, taking for his subject, "The Lyceum—its Aims and Scope." The society is taking steps toward organizing a Lyceum, and Mr. Jones addressed them by invitation. His remarks were comprehensive, full of interest, and showed a clear insight into the object and methods of Lyceum work—a work, by the way, in which Mr. Jones is deeply interested, and on which he is certainly an authority, having been in the work some 30 odd years, and if he has a hobby, (as most of us have), that hobby is the Lyceum. He made an excellent impression, and when our Lyceum is ready for organization, he may be sent for again to "come

over and help us." By the way, Mr. Jones has promised to come to Oakland some time in the near future, and give us a lecture on "Spiritualism—Objections of its Opposers Answered." He is an earnest Spiritualist, and his energy and talent deserve a wider recognition.

In the evening Mrs. C. Cornelius, the well-known medium and inspirational lecturer, delivered a fine discourse on "Soul Growth," a subject proposed by one of the audience. Her guides handled the subject in a manner that awakened deep interest among her hearers, and the only thing to regret was, that a larger audience was not there to hear it. Bro. Jones was present and by request sang "The Old Musician and His Harp," in a manner that won for the singer a hearty round of applause.

After the lecture Mrs. Cornelius gave a number of good tests—fully establishing the fact that loving friends unseen were there.

Among those of "our faith," who reside in San Francisco, whom your scribe noticed in town on Sunday, were W. T. Jones, Mrs. Dr. Cleveland, Mrs. Ladd-Finnican, Chas. Anderson, the Boy Orator, who appeared before the Psychical Research Society; Wm. Coleman, and Bishop Garrison, who gave seances at the Galindo House, which we were unable to attend, but learn from others that they were very interesting.

We learn that the Mediums' Society, which has been holding meetings of late, closed its sessions Sunday—cause lack of attendance.

Among the earnest workers for the Cause in Oakland are Mrs. Baum, who is a sweet singer; Mr. R. L. Bernier, Sr., and wife; their son R. L., Jr., and his wife; Alonzo Coons, Sol. Palmbaum, Dr. Haworth, Dr. Muehlenbruch, M. Dean and others—a bright array of workers. EL ESPIRITO.

Oakland, Cal., Feb. 22, 1897.

We have in this community a few people—some of them professed Spiritualists—who are very knowing, and sharp in detecting fraud. They know all about how Fred Evans performs his wonderful slate writing "tricks," have fathomed the secret of Earle's remarkable platform tests and "spotted" his confederates; were "dead onto" Ada Foye's "little game," and know all about how many other mediums play their "games." The rest of us are waiting very patiently for these people to make their wonderful discoveries public, but somehow they never come to the front with their proofs. Talk is cheap, but facts are what we want.—*The Medium.*

La Loie Fuller, the wonderful danseuse, is a Spiritualist, and is not ashamed to say it, either. She has not only visited the Children's Lyceum here, but invited them all to attend a matinee as her guests. Her mother is also a Spiritualist, and a dear, sweet-faced woman. La Loie is a member of the Children's Progressive Lyceum of Chicago.—*Medium, Los Angeles, Cal.*

VOICE OF THE PEOPLE

Anniversary in Oakland, Cal.

TO THE EDITOR:

The Mediums' Meeting in Syndicate Hall, Oakland, Cal., celebrated the anniversary of the Hydesville re-awakening of men's spiritual perceptions, on Friday evening, Feb. 19. Mrs. Weir presided. Mrs. L. W. Knott pianist, assisted by Mrs. Geo. C. DeJarley, Miss Ethel Sawyer, and Messrs Starr, Cook, and Sawyer furnished the music; and Prof. J. S. Loveland, Dr. Rin-Es, Mrs. Hempstead (the first president), and Chas. Anderson, (the boy orator), did the speaking.

There was a good audience, and the addresses were of a high character. Prof. Loveland spoke of the duty of Spiritualists in this world. Mrs. Hempstead said that to be a Spiritualist was not to lose any good features of character but to add one more. Dr. Rin-Es counselled his hearers above all things to love one another; all is life, there is none dead; if we would walk in the spirit of love day by day there would be no want in the land. Mr. Anderson said that Spiritualists, as every year goes by, will give to the world higher truths; they will know better how to conduct their meetings. The great duty of life is to understand and use the spiritual forces of life.

F. P. C.

The Diamond Cluster.

TO THE EDITOR:

On Tuesday night, December 29, 1896, I sat at my table writing, when the hour of 7 came. I at once dropped everything, turned out the light, etc. The diamond cluster, before mentioned on page 115, at the portrait, came and went, as it were in brief, business-like manner. A few minutes later I resumed writing. It being unusually quiet that evening, I wrote until after the retiring hour—9 o'clock. When the clock began to strike that hour, I instantly ceased writing, turned out the light and looked for the diamond cluster, which came again larger than usual, being fully as large as the palm of my hand and very brilliant. Extending beyond the main cluster were lines more or less perfectly suggesting the regular five-pointed star—all composed of the little diamonds.

After lingering about 15 seconds at the portrait, it gradually moved across the room toward my left, coming nearer to me at the same time. I partly turned in my chair in order to keep it directly before my eye, when suddenly I was enveloped in a blaze of glory which came from the

direction of the portrait. This glory-light transcends my power to describe it, as do all things glorious. It was like luminous gold, yet not as dark as yellow gold. It was perfectly steady; not a scintilla of quivering or flickering about it. The edge of it at my left was, as on former occasions, perfectly well defined, the darkness beyond it remaining intact; all of which was so plain I could not help noting it, notwithstanding the surprise and awe that took possession of me in this, to me, most wonderful visitation. After lingering some 50 or 60 seconds, it gradually dissolved. Soon after I re-lit the lamp and resumed writing.

On Tuesday, Jan. 5, I was so ill at the hour of 7, that I was lying down, afterwards, sitting by the kitchen stove until 8 o'clock, when I went to my room and retired at once, without sitting at the table at all. Company had gathered in early that evening, and were in gleeful, happy mood, with other members of the family in adjacent apartments. I expected this would be a barrier to my coveted phenomena, but to my great surprise and joy, the diamond cluster came at the turning out of the light, and with it a light filling the room, especially above me, but this time the "glory-light" did not absorb the diamond cluster. Both were plainly visible at one time. After remaining a few seconds, the cluster, instead of passing to my left, as on former occasions, rose nearly to the ceiling and passing directly over my head, stopped and descended until fairly within reach of my hands—I could pass my fingers through it. In this way I caressed it in rapturous delight for a few seconds more when it gradually vanished, leaving me in a delirium of joy, which I could but feel belonged not to me alone. Such phenomena come not except by the united energy of many spirit friends. On this occasion the accompanying healing power was abundant, so that the next morning I was feeling buoyant and well.

Development so easily attained as mine has been thus far, the world has a right to, and with persistence and attention to very small details, suited to each individual case, thousands would enjoy the blessings to-day, who are still in comparative darkness.

THOMAS H. B. COTTON.

Ventura, Calif.

Conjunction in the Spirit World.

TO THE EDITOR:

All conjunction in the spiritual world is done by looking. When anyone there thinks concerning another from an affection of speaking with him or her, the other becomes present on the spot, and one sees the other face to face. The like is done when anyone thinks concerning another from an affection of love. By this affection conjunction takes place, but only presence takes place by the other. This is peculiar to the spiritual world. The reason is because all there are spiritual. It is otherwise in the

material world in which all are material. In the material world the like takes place with men in the affections and thoughts of their spirit; but because in the material world there are spaces, but in the spiritual world spaces are only appearances, therefore in the latter world that takes place actually which occurs in the thought of any spirit.

The spirits who are thought of by others (as those who have been in any way acquainted during the life of the body) are present in a moment, and so very near that they can hear and touch each other, or at any little distance, notwithstanding they might have been thousands of miles distant, yea, at the stars. The reason is, because distance of place does not operate in the other life.

G. DIURUN YOUNG.

San Diego News Items.

Sunday night, Feb. 21, Mrs. Maude L. Freitag held forth in Lafayette Hall. She gave about 30 ballot tests, every one being immediately acknowledged. She was unusually happy in style and language. Edward K. Earle followed with several fine psychometric readings. He left on the 24th for Los Angeles and Boston.

Fred Evans, the slate writing medium, is in the city.

Mrs. Agnes H. Pleasance, the materializing medium, of Los Angeles, was here a few days this week.

Harry Crindle and Ethel Hodge are holding regular seances and classes.

Ben Barney has crowded houses every Sunday evening in G. A. R. Hall.

The eight Theosophical crusaders arrived in San Diego last week. On Feb. 23rd they laid the corner stone of their proposed "School for the Revival of the Lost Mysteries of Antiquity." The site is on Point Loma peninsula, west of the bay, and eight miles from the business part of the city. They say a \$20,000 frame temple will be erected at once, to be followed later by one costing \$500,000. Mrs. Katherine A. Tingley, the successor of W. Q. Judge and Madam Blavatsky, as leader of the Theosophical Society of the world, led the exercises, which were conducted with impressive rites in the presence of 400 people. One speaker admitted that Mme. Blavatsky and Mrs. Tingley were formerly identified with Spiritualism. They have purchased 135 acres for temple grounds at a cost of \$12,000. The temple is to be the headquarters of the Theosophical movement; tuition free by unpaid tutors.

Joseph Adams is giving twice-a-week afternoon lectures in Lafayette Hall.

Mr. Hemenway, formerly editor of the Ogden, (Utah), Herald, has lectured two Friday evenings in Lafayette Hall, on Hypnotism and Mormonism. His analysis of the latter "ism" was very fine.

B.

Lyceum Lessons.

Suggested by Brother Joseph, as Used at National Avenue, San Diego.

LESSON 9.

QUES.—In the last lesson you told us the soul of man was immortal; please tell us what you mean by immortal?

ANS.—Because the soul is co-existent with spirit it must be like spirit. We cannot conceive of spirit as having a beginning or an end. It always was, is and ever will be. That is what we mean by immortal—never coming to an end.

Q.—How do you know that spirit never had a beginning?

A.—If spirit is life, which we conceive it is, for we cannot think of it as otherwise, then life must always have been.

Q.—By what process of reasoning do you make that appear?

A.—We are conscious of life now, and the proof of it is in us, and its manifestations all about us. If life had a beginning, then there must have been a time when there was no life—nothing, and out of nothing something never could have come. So we are obliged to conclude that life or conscious being is self-existent, underived, without beginning of years or end of days. If it were not so, we never should be what we know ourselves to be, perceiving, reasoning, feeling, willing, acting individuals.

Q.—Does the phenomena of Spiritualism prove the immortality of the soul?

A.—Not sufficiently. It only demonstrates to the senses the continuity of a life like this. The truth of the immortality of the individual soul is developed in it by natural growth, so it can never receive a truth from the teachings of another soul, be they in the flesh or out of it.

Q.—Then is it not possible for one person to prove to another the soul's immortality?

A.—No! The proof must come to the consciousness from the within of the individual.

Q.—Then of what use is the phenomena of Spiritualism?

A.—To call attention to the proof of immortality which each one has within him.

A Generous Offer is made by Dr. Louis Schlesinger, the wonderful healing and test medium, 534 Page street, San Francisco, Cal. Being desirous that every Spiritualist and every honest investigator in this city, should regularly read the *PHILOSOPHICAL JOURNAL*, he offers to give a "reading" free to any new subscriber paying for a year in advance who can show him one of our printed receipts, as a voucher. Dr. Schlesinger is a wonderful and convincing medium, and this unparalleled offer should bring us thousands of new subscribers in San Francisco, within the next 30 days, which is the present limit for that free "reading."



Prof. Geo. W. Walrond.

Prof. Geo. W. Walrond the well-known clairvoyant and scientific astrologer was born in England on June 26, 1845. He is a descendant of the well-known Devonshire family of Walronds who have figured prominently in English politics for several generations past; one of the family, Sir. W. H. Walrond, being at present a member of Lord Salisbury's cabinet.

At an early age Geo. W. Walrond entered the British Army and served with distinction in several wars in different parts of the world. He has been a great traveler, but during the past decade has devoted all his spare time and thought to the Cause of Spiritualism and occult science. He has lectured in England, Ireland, Scotland, and in the principal cities of Canada and the United States.

A writer in a last month's paper speaking of Mr. Walrond said: "He is an erudite gentleman, an excellent psychic lecturer, and a fine clairvoyant." His reputation as a reliable astrologer of merit is widely known. His present address is the Granite Building, Denver, Colo.

We have received the "Proceedings of the Fourth Annual Convention of the National Spiritualists' Association held in Washington, D. C., Oct. 20, 21 and 22, 1896." It is a stenographic report, and is therefore a complete compendium of the Convention. It contains 210 pages, and may be had of the secretary, F. B. Woodbury, 600 Penna. Ave., S. E., Washington, D. C., for 25 cents. Every Spiritualist should have a copy.

W. R. Williams, Salem, Ore., writes: "I admire the spirit and temper of the *JOURNAL*: it is of a helpful quality. May it be abundantly successful, is my wish."

Los Angeles Notes.

At the Harmonial Spiritualists' Association, Sunday, Feb. 21, Prof. W. C. Bowman entertained the audience in the afternoon. In the evening Maude Lord Drake occupied the rostrum. A large audience was present on both occasions.

At the First Society the conference meeting was well attended. At the evening meeting a fair-sized audience was ably entertained by Mrs. M. T. Longley.

The Light of Truth Society enjoyed an able talk from Mr. J. D. Griffith.

At the Truth Seekers' the Lyceum and conference were well attended. The evening meeting was devoted to tests and messages—the mediums being Mrs. Gribben and Mr. Clark Anderson, of Pittsburg, Pa. At the World's Fair, at Chicago, he electrified the audiences with inspirational music and was known as "The Boy Wonder." He is a young medium of rare powers and already has few equals. FRANK.

In Memoriam.

The Board of Trustees of the First Spiritual Society of San Diego, have prepared the following in memory of the late Mrs. A. A. Pierce, aged 73 years and 9 days. She was a life member of this society.

After a long and painful illness, her spirit, having laid aside its mortal body, passed to the incorruptable glories of the higher life. She was ready for the change, and met it without regret. Let the loved ones left behind be of good cheer, for she has only laid aside her earth-form as a garment that she may expand into a more perfect state. We tenderly laid away the form we had learned to love, as a casket of a bright, pure gem; and full of sorrow and sympathy, we felt that—

The blow from its form of clay
Has wrenched the immortal part away—
Throws back the shining gates that stand
On the confines of the borderland,
In which the disenthralled of earth
Awaken at their second birth.

Yet thrills with more than mortal pain
The loving heart that lingers here;
Live on to know you'll meet again,
And spirit unto spirit bear
Sweet tokens of the love they share;
And not the form of clay shall bar
Your vision from those gates ajar.

CLARA A. BECK, Secretary.

It will be beneficial to re-mail your *JOURNALS*, when read, to friends who may read them.

Postage Stamps may be sent to this office for fractions of a dollar.

\$525 Agent's profits per month. Will prove it or pay forfeit. New Articles just out. A \$1.50 sample and terms free. Try us. CHIDESTER & SON, 28 Bond St., N. Y. WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Who is Thy Neighbor?

He who in nature is near unto thee,
Who needs thee, as thou too hast need of him;
And who not knowing thee, unconsciously,
Is seeking—nor will be satisfied until ye meet.
Then he will yield his richest thought to thee,
Because thou art of his own temper made,
For nature will not have her essence lost;
Thyself thou canst give only to thine own.
Thou truly may be full of kindness,
Do many deeds in charity's sweet name,
But to thine own, thou needs must give thy best.
So trouble not thy higher thought because
One stabs thee with unsympathetic eyes
That say, "I love thee not." Be great; pass by;
For farther on, thy neighbor smiles on thee.

Again, one may have trod thy way so close,
He touched thy face and clasped thy hand in his,
And smiled and thought—"O friend, I know thee well."

And yet unto each other ye may be
More nearly strangers e'en than I and thou,
Who far away are reading this from me.
So is it ever and forever thus,
That through the ever-changing crowds we gaze
Into each other's faces questioning,
In silent words—Art thou my neighbor?

NAN W. WOOD.

Form of Bequest.

Remember the JOURNAL in your Wills—this is a duty you owe to the Cause, as well as to yourselves, if you desire to advance in the spirit world. Here is a form to help you. If your Will is already made out, make this as an addenda.

FORM OF BEQUEST.

I give and bequeath unto the publisher of the PHILOSOPHICAL JOURNAL, of San Francisco, California, to be applied to its expense fund, \$; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

"From Cleveland to McKinley in the White House," with appropriate illustrations, is a remarkably bright and clever article which John Hardwick contributes to the March *Chautauquan*, Meadville, Pa.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply.

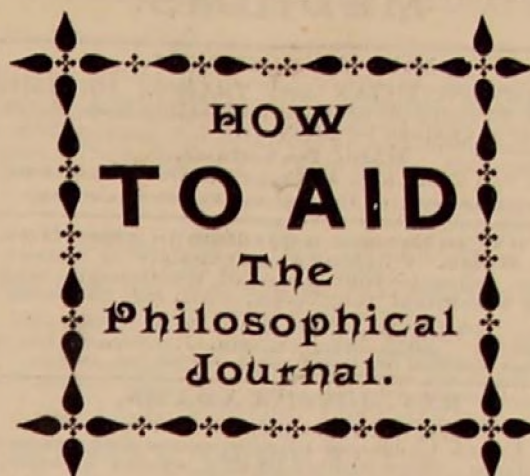
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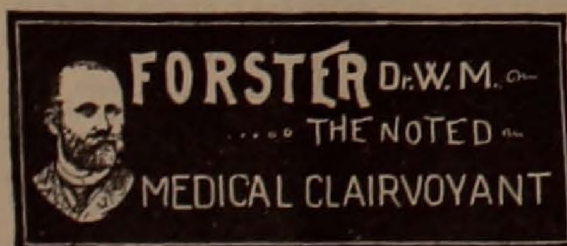
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